





# Taming Lust and Hatred

*Sharing with Bro. Billy Tan*

Exploring teachings of the Buddha from a scientific perspective, how lust (lobha) and hatred (dosa) arise, and how we can transcend these unwholesome roots and lead a wholesome and happier lifestyle.



## Synopsis

Explore the Buddha's teachings from a scientific perspective:

- ⌘ How sensory experience draw pleasant or unpleasant feelings ("vedanā") that arouse our emotions;
- ⌘ Emotional arousal leads to lust & greed ("lobha") for pleasant feelings, or aversion & hatred ("dosa") for unpleasant feelings;
- ⌘ We experience emotional excitement and personalize this experience with the delusion there is a "self" being affected ("moha");
- ⌘ We invariably react ("tanhā") to emotional excitements;
- ⌘ Explore how we can tame lustful and hateful arousals.

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## Mind As An Activity

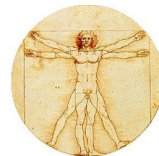


### MENTAL EXPERIENCE



#### THREE PARTS OF MENTAL EXPERIENCE:

- **Viññāna** : Process of Perception ("perception")
  - what is perceived through the sense organs;
- **Mano** : Cognitive Process ("conception & intellect")
  - categorized interpretation of perception giving meaning to what was perceived;
- **Citta** : Affective Process ("emotion")
  - pleasant & unpleasant feelings arouse the emotions, leading to emotional excitement and reaction;
  - personalizing the experience with the notion there is a "self" to be affected.



## PROCESS OF EXPERIENCE

❖ Experience is a Chain-Reaction:

*Pañca-khandha*

**PERCEPTION**  
("Viññāna")

**COGNITIVE PROCESS**  
("Mano")

**STIMULUS**

Conception

Categorized Memory of Fluid Past

Re-cognition

Categorized Identity

What Is This?

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## PROCESS OF EXPERIENCE

❖ Experience is a Chain-Reaction:

**PERCEPTION**  
("Viññāna")

**COGNITIVE PROCESS**  
("Mano")

**AFFECTIVE PROCESS**  
("Citta")

**EMOTIONS:**  
( 2 dimensions )

- ❖ Physiological (Stress - "Dukkha")
- ❖ Psychological (Distress - "Domanāsa")

**ACTIVITIES:**

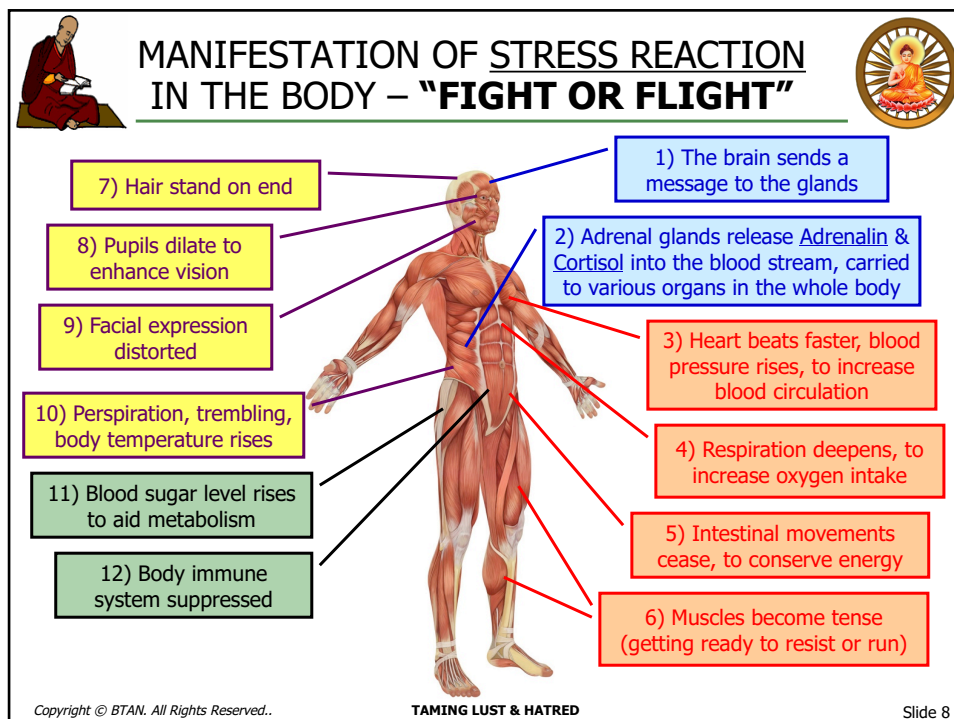
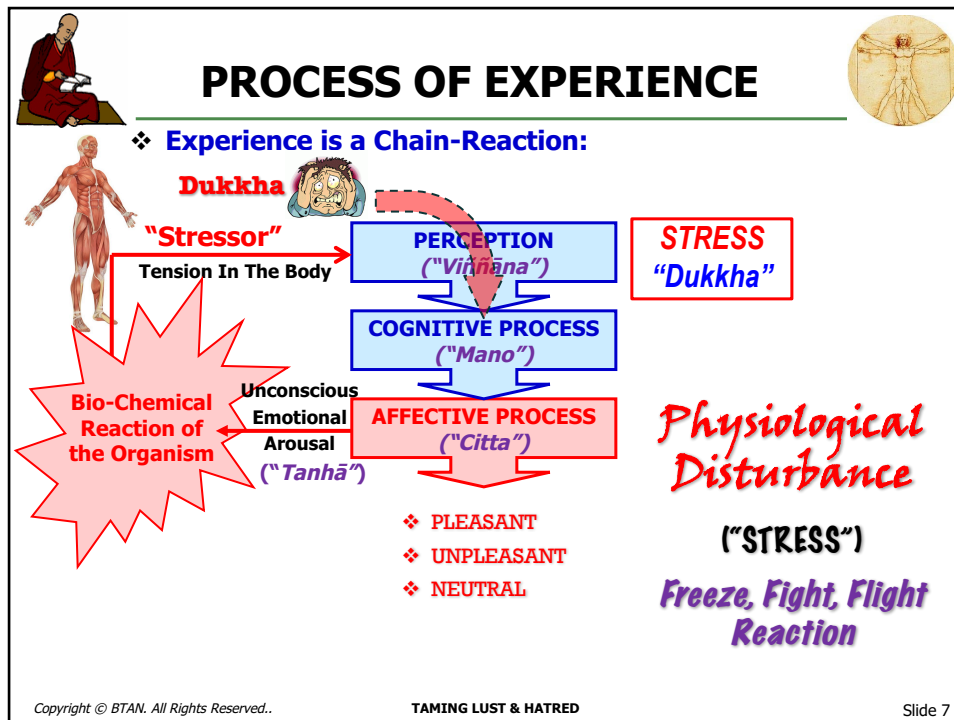
- Arousal (Subjective Feelings - "Vedanā")
- Reaction (Emotional Reaction - "Tanhā")

❖ PLEASANT

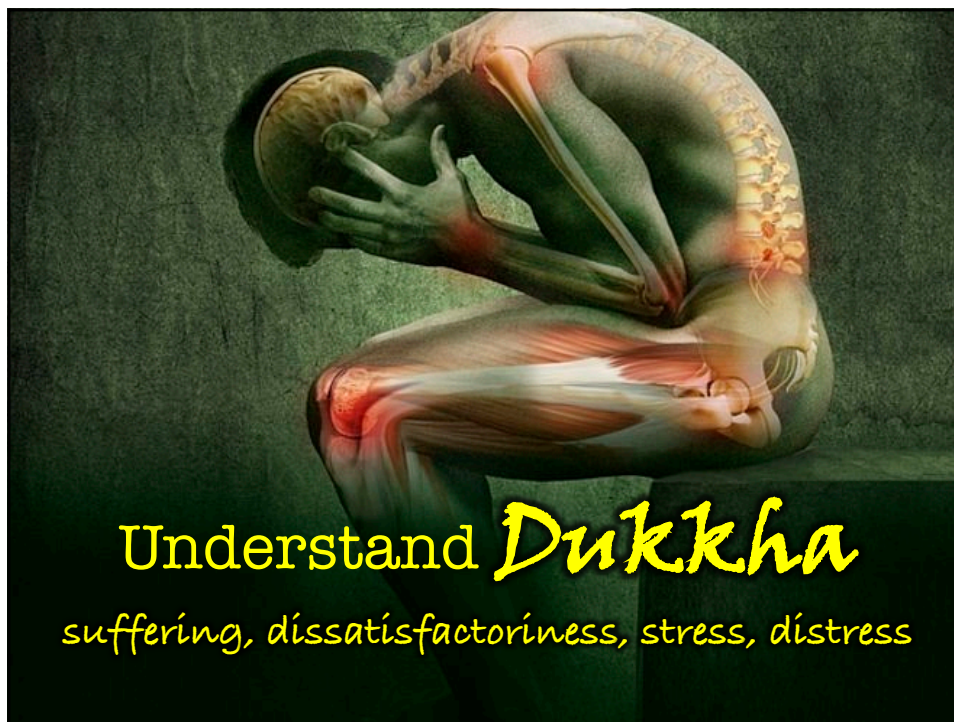
❖ UNPLEASANT

❖ NEUTRAL

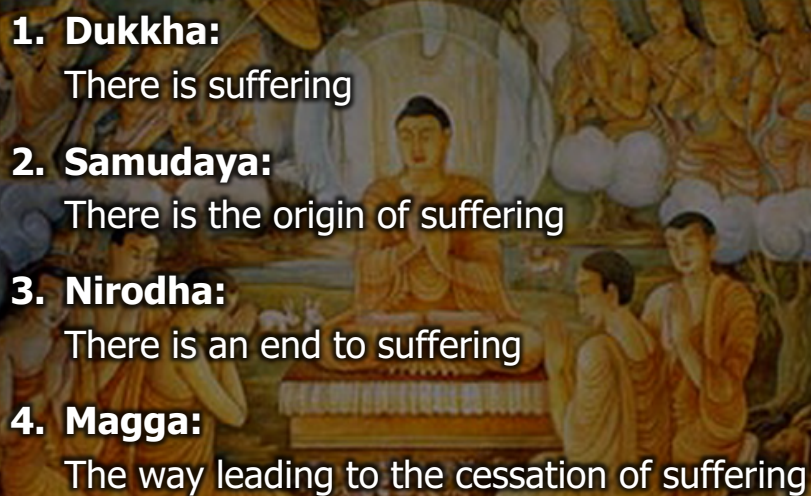
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**DHAMMACAKKAPPAVATTANA SUTTA**  
Setting into Motion the Wheel of Dhamma

- 
- 1. Dukkha:**  
There is suffering
  - 2. Samudaya:**  
There is the origin of suffering
  - 3. Nirodha:**  
There is an end to suffering
  - 4. Magga:**  
The way leading to the cessation of suffering





## THE FIRST NOBLE TRUTH

### THERE IS SUFFERING (DUKKHA)

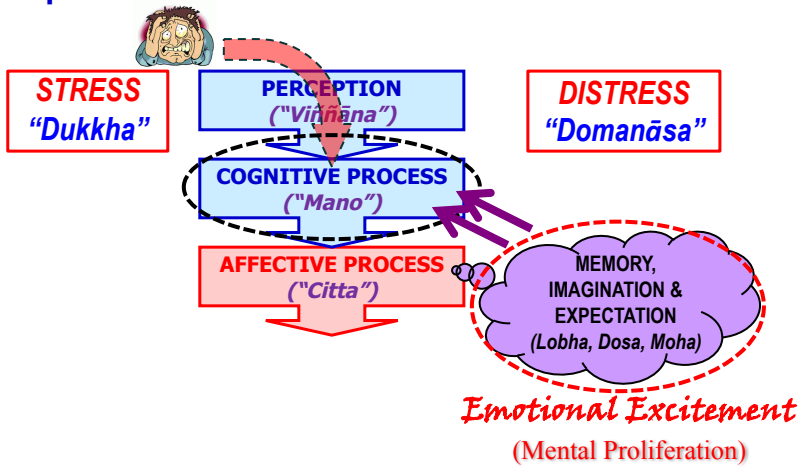
- This is the noble truth of suffering: (1) **birth** is suffering, (2) **aging** is suffering, (3) **illness** is suffering, (4) **death** is suffering;
- (5) separation from what is **pleasing** is suffering;
- (6) union with what is **displeasing** is suffering;
- (7) not to get what one **wants** is suffering;
- in brief, (8) clinging to the **five aggregates** is suffering.

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## PROCESS OF EXPERIENCE

❖ Experience is a Chain-Reaction:



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## THE SECOND NOBLE TRUTH

**ORIGIN (CAUSE) OF SUFFERING (SAMUDAYA)**

- It is this **craving** which leads to renewed existence, accompanied by delight and lust, seeking delight here and there;
- that is, **craving** for sensual pleasures,
- **craving** for non-existence,
- **craving** for continued existence.



**Tanhā = Emotional reactions** ("craving")

**Lobha** –  
lust and greed  
for pleasures

**Dosa** –  
aversion and  
hatred towards  
displeasures

**Moha** –  
delusion of  
self-centered  
existence

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## The 3 Unwholesome Roots (Akusala Mula)

Emotional reactions (tanhā) are of three types:

- Pleasant sensations:
  - **Lobha: Lust & greed for pleasures**  
( **kāma-tanhā** – craving for sensual pleasures )
- Unpleasant sensations:
  - **Dosa: Aversion & hatred towards displeasures**  
( **vibhava-tanhā** – craving for non-existence )
- Neutral sensations:
  - **Moha: Delusion of self-centered existence**  
( **bhava-tanhā** – craving for continued existence )



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## UNWHOLESOME ROOTS

- **AN 3.68 – OTHER SECTS**
- “Bhikkhus, wanderers of other sects may ask you: ‘Friends, there are these three things. What three? Greed, hatred, and delusion. These are the three. What, friends, is the distinction, the disparity, the difference between them?’ If you are asked this, how would you answer?”
- ...
- “Bhikkhus, if wanderers of other sects should ask you such a question, you should answer them as follows: ‘**Lust**, friends, is slightly blameworthy but slow to fade away; **hatred** is very blameworthy but quick to fade away; **delusion** is very blameworthy and slow to fade away.’”

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## Commentary by Bhikkhu Bodhi

- **Lust** is “less blameworthy” with the example of marriage, which, though rooted in sexual desire, is socially accepted and thus less blameworthy in regard to its kammic consequences.
- But since lust is connected with pleasure, it is **hard to remove**.
- **Hatred** and **delusion** are both regarded as blamable in society and have serious kammic consequences.
- **Hatred**, however, is connected with displeasure, and since beings naturally desire happiness they want to be rid of it.
- **Delusive ideas**, if deeply rooted in craving, wrong views, or conceit, will be as hard to remove as lust.

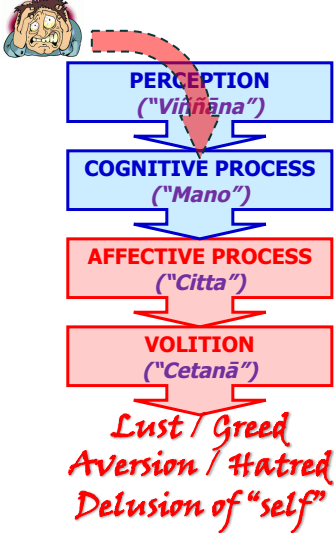
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## PROCESS OF EXPERIENCE

❖ Experience is a Chain-Reaction:



```
graph TD; P["PERCEPTION  
(\"Viññāna\")"] --> C["COGNITIVE PROCESS  
(\"Mano\")"]; C --> A["AFFECTIVE PROCESS  
(\"Citta\")"]; A --> V["VOLITION  
(\"Cetanā\")"]; V --> R["Lust / Greed  
Aversion / Hatred  
Delusion of \"self\""]
```

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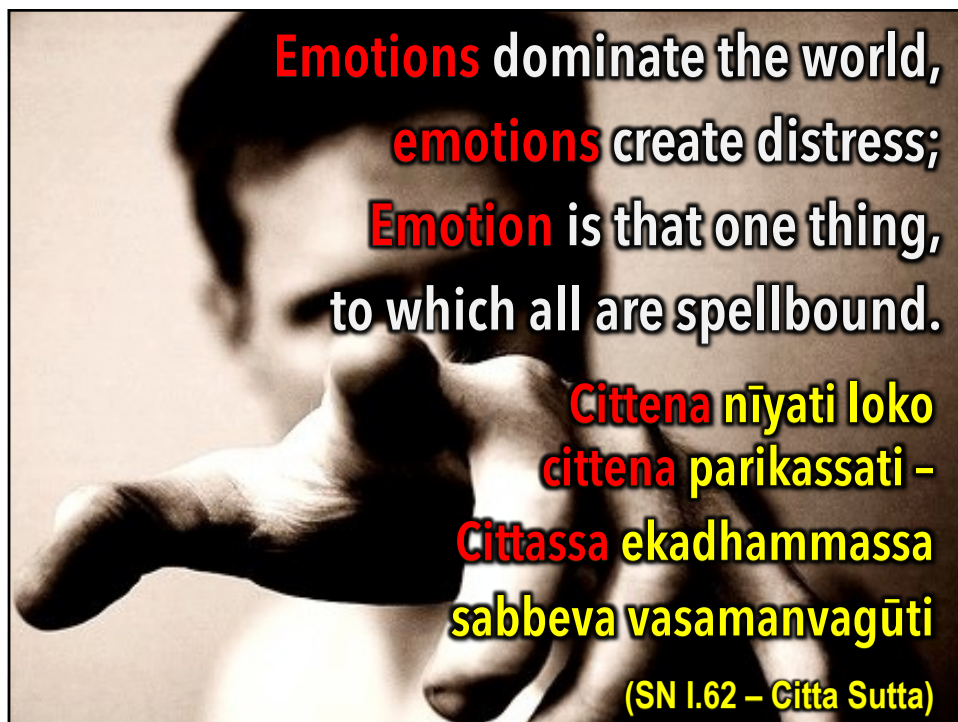
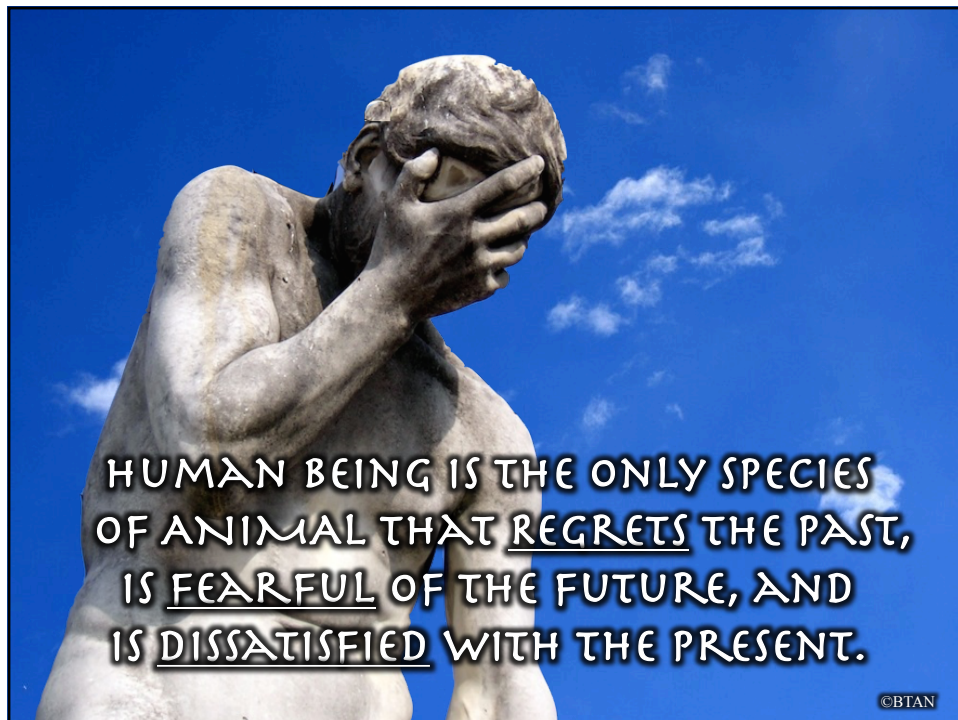


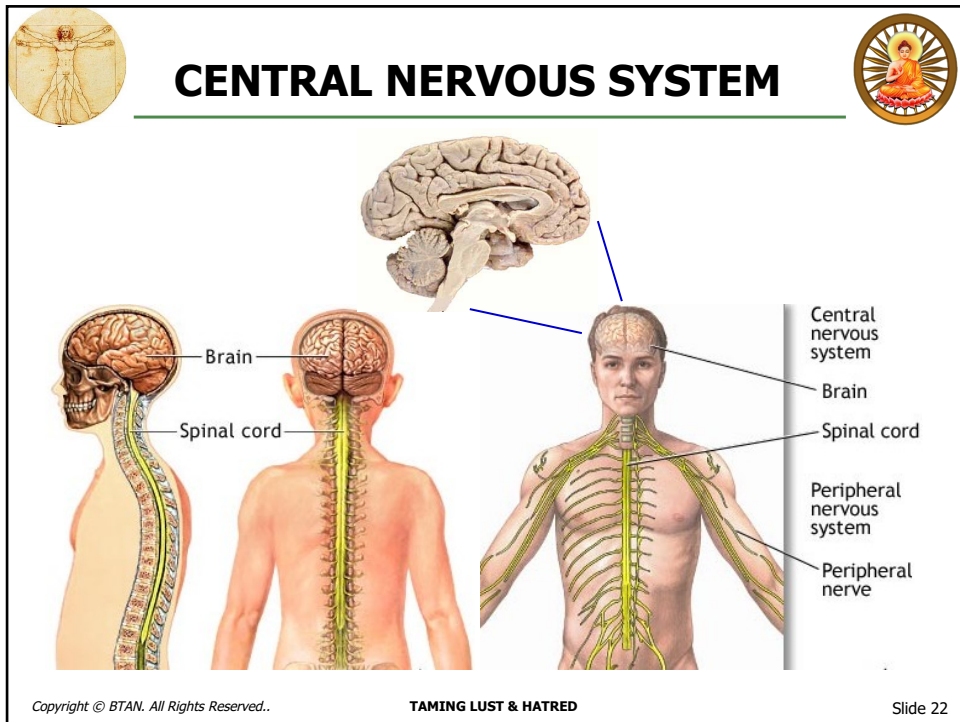
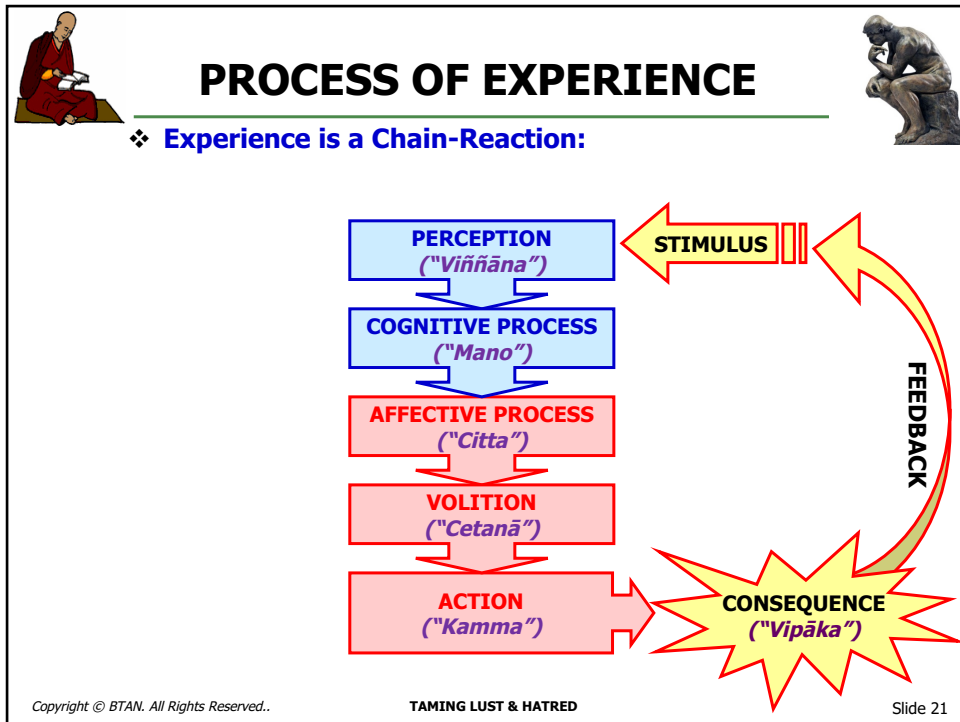
## Self-Centeredness


- ⌘ Fear of unknown future outcomes; **Imagination**
- ⌘ Insecure about gaining the pleasant and avoiding the unpleasant based on experiences from the past; **Memory**
- ⌘ Expectations of familiarity, permanence, comfort, and security in the present. **Expectations**

✧ **THE “I.ME” SYNDROME**

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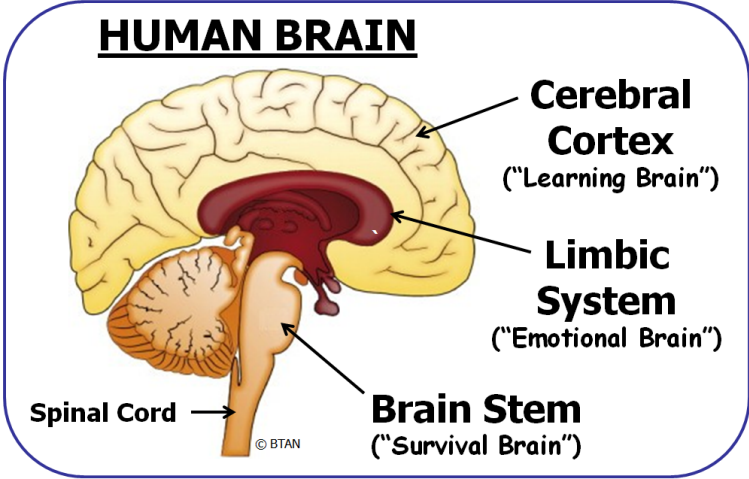




## OUR EVOLVING BRAIN


Our brain evolved over millions of years into **3 main layers**:

### HUMAN BRAIN



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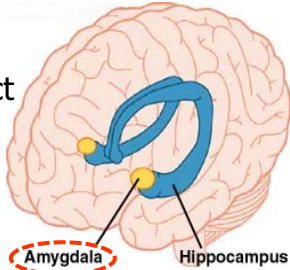


## THE LIMBIC SYSTEM (Emotional Command Center)

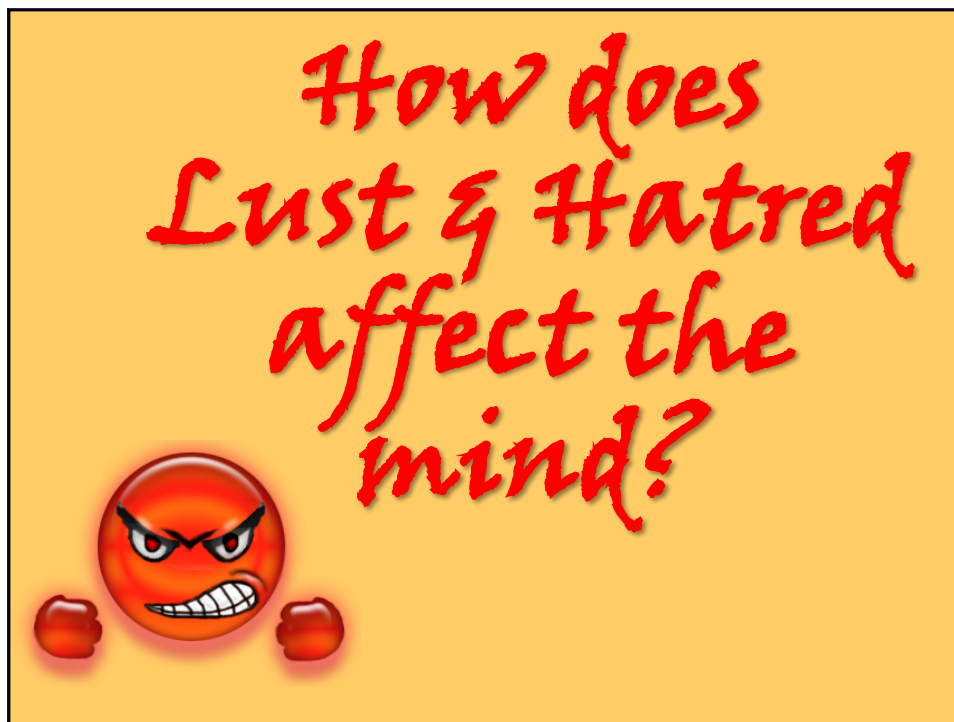
- Deep within the brain's emotional command center there is a tiny structure called the **AMYGDALA**;
- AMYGDALA scans all environmental and bodily sensations for signs of potential threats and danger to the organism;
- Triggering feelings of discomfort, frustration, anxiety, anger, fear, panic – “freeze, fight, or flight” reaction to protect the organism from harm;

**Paradoxical Roles of the Amygdala:**

- Serves as the “**Body Guard**” to protect the organism from threats and danger;
- “**Terrorist**” if unnecessarily aroused, leading to stress and discomfort.



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### OUR LEARNING BRAIN

- ✓ Attention system, Long Term Memory
- ✓ Logic, Critical thinking
- ✓ Lateral thinking (creativity & imagination)
- ✓ Decision making, Goal setting, Planning
- ✓ Judgment, Reasoning, Rationalizing

Frontal Lobe

Parietal Lobe

Temporal Lobe

Occipital Lobe

Pre-Frontal Cortex (PFC)

Cerebral cortex

Cerebellum

Occipital Lobe

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**Mano**pubbangamā dhammā ~  
manosetthā manomayā . . .

(Dhammapada verse #1)


**Intellect**

**Cognition** precedes all experiences –  
It predominates and creates all realities...



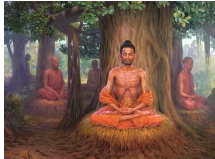
 **THE MIDDLE WAY** 

**Kāmesu-kāma-sukhallikā-nuyoga**  
**INDULGENCE IN SENSUAL PLEASURES**  
Expression Of Emotional Excitement  
By Releasing Tensions in Action



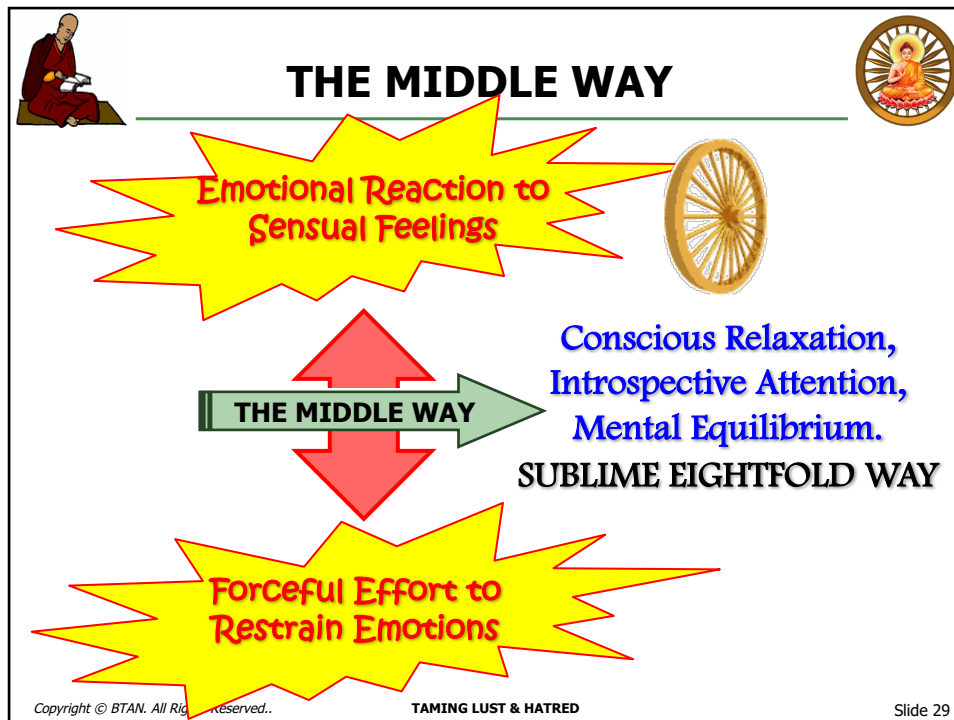
**THE TWO EXTREMITIES**

**Atta-kilamathā-nuyoga**  
**SELF-TORMENT & SELF-MORTIFICATION**  
Suppression Of Emotional Urges  
By With-holding all Tensions



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**THE MIDDLE WAY**

- ❖ **Conscious Relaxation**  
(consciously release tensions, relax the body, and calm the mind with mindful breathing)
- ❖ **Introspective Attention**  
(gently bring attention inwards to observe bodily and mental activities)
- ❖ **Mental Equilibrium**  
(compose and still the mind, free from emotional arousals and excitement)

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## MN20: Vitakkasanthana Sutta Removal of Distracting Thoughts




1. Give attention to some **other sign** connected with what is **wholesome**;  
an **image contrary to this image**, which is **worthy**, must be **reflected on**;
2. Examine the **danger** in those thoughts;  
consider the **evil consequences** of these evil thoughts;

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## MN20: Vitakkasanthana Sutta Removal of Distracting Thoughts




3. Try to **forget** those thoughts and should **not give attention** to them;  
**stop paying attention** to these thoughts and **stop reflecting** on them;
4. Give attention to **stilling the thought-formation** of those thoughts;  
focus on **relaxation** and **calmness**, calming down the **activity of thought**;

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## MN20: Vitakkasanthana Sutta Removal of Distracting Thoughts



Step 5:

BHIKKHU BODHI TRANSLATION:

5. With teeth clenched and tongue pressed against the roof of mouth, one should beat down, constrain, and **crush mind with mind**.

TRANSLATION BY VEN. DR. PUNNAJI:

5. **Relax** the clenched teeth, **relax** the tongue pressed on the palate, and thus remove the thought associated with evil easily without exertion, by **relaxing and calming the mind**.

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## 3-STEP SELF-COMPASSION





### ❖ PAUSE

(allow time for emotional excitement & anxiety to calm down and hormonal reactions to subside)



### ❖ RELAX



(take deep breaths, relax the body, and consciously compose the mind to respond)



### ❖ T.H.I.N.K.

(purposefully focus on wholesome & beneficial response to the problem)

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## MINDFUL BREATHING

**Most critically overlooked relaxation tool!**

**The fastest way to relax the body & calm the mind.**


- a) Increases natural unforced oxygen intake;
- b) Stabilizes heart rate and blood pressure;
- c) Regulates body temperature and blood circulation;
- d) Restores and maintains homeostasis (stability);
- e) Calms the Amygdala, indicating absence of threats.

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## T.H.I.N.K. before you act or speak

 <b>T</b>	<b>Is it Truthful</b>	
<b>H</b>	<b>Is this Helpful</b>	
 <b>I</b>	<b>Will it Improve the situation</b>	
 <b>N</b>	<b>Is this really Necessary</b>	
<b>K</b>	<b>Is it a Kind act or speech</b>	

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## CONCLUSION



Sharing teachings of the Buddha from a scientific perspective:

- ✓ Sensations and feelings excite our emotions;
- ✓ Reactions to excitement lead to "**lobha**", "**dosa**" and "**moha**" giving rise to mental proliferation;
- ✓ Conscious Relaxation and Introspective Attention calm emotional excitement and tame lustful and hateful reactions;
- ✓ Tame emotional excitement and cultivate peace of mind with **Pause, Relax, T.H.I.N.K.**

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## QUESTIONS ?

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